

A short and faythful

Instruction, gathered out of holy Scripture, composed in Questions and Answers, for the edifying and comfort of the simple Christians, which intende worthely to receyue the holy Supper of the Lorde.

1. Corin. xi.

¶ Who so euer shall eat of this Bread & drinke of the Cuppe of the Lorde unworthely, shall be guilty of the body and blood of the Lorde.

2. Corin.

¶ Belong, and therefore

¶ To the faythful congregation of the Dutch Church at London, health and peace from God the Father, and from our Lord Iesus Christ.

Foasmuche as our Lord Iesus Christ hath commaunded all Christians to obserue, with due reverence, his holy Supper in remembrance of him till his coming againe: saying also that of them which

accoꝝdyng to the rule of holy scripture
neither do examyn, trye nor pꝛoue them
selues ryghtly before y^e receyt of the sayd
holy supper, neither yet do truly iudge &
discerne the difference of it fro other pꝛo
phane bankettes, are gyltie of the body &
bloude of Chꝛist: and seying also that no
man can accoꝝdyngly other trye & pꝛoue
hymselfe, or ryghtly iudge & discern the
body of the Lorde, except he first knowe
and vnderstande the foundacion & grounde
of the chꝛisten fayth and religion: Ther
fore haue we (as they whych are carefull
for the health of your soules) wyrtte this
bꝛefe & shorte sumary of the mosse nede
full and principall partes of the chꝛisten
religion, to your mosse pꝛofytable instru
ccion & comforte to thentent that no ma
n other thꝛough ignorance shulde despyse
that comaundement of Chꝛist, or els tho
rough stubburnes shuld not re
garde the receyte of that holy supper, or
in any wyse flaunderously or vnwysely
abuse it. In consideration wherof we
humbly beseeche you of charitie and for
Chꝛist Iesus sake, that you wyl chank
fully take this my labour, and wylth all
diligẽce imbrace it, to the furtheraunce of
your owne saluacio, and our loye in the
daye of the Lorde. Wryten in London by
your

your welwyllyng churche. Marten

Mitton. 8. Decemb. 1552.

Question. Welbeloued brother or syster, I
seyng that thou intendest to receaue with
vs the holy Supper of the Lorde Iesus
Christe, so before all thynges (yf other-
wyse thou wylt not make thy selfe gyltie
of hys bodye and blood) thou muste be a
christian: therfore we aske of thee.

Wherby knowest thou, that thou arte a
Christian.

Answer. Two maner of wayes: fyrste
because the holy ghost by the witnesse of
fayth certifieth me in myne herte & les-
seth my conscience, that I am the chylde
of God alonly through the merite of Je-
sus Christe. Secundarely, because that
I thowowe the same spirite (as touching
the inward man) am moued wyllyng-
ly and gladly to the due obedience of god-
des holy commaundementes.

Rom. 8.

2 Cor. 1.

Question. Whyth are the commaundementes?

Answer. Whose whych God hymselfe co-
maunded, & Moyses in the. 10. Cha. of Exo-
dus, in maner and forme folowynge.

The ten commaundementes.

In the Lorde thy God, which brou-
ght the out of the lande of Egypte
out of the house of bondage:
Thou shalt haue none other God
bes but me.

A 2

Thou

2 Thou shalt not make vnto thy selfe any
grauen ymage, nor the lykenesse of any
thinge that is in heauen aboue, or in the
earth beneth, nor in the water vnder the
earth, thou shalt not bowe downe to the
nor worship them: For I the Lorde thy
God am a gelouse God, and viset the sin-
nes of the fathers vpon the chyl dren vnto
the thyrde & fourth generacion of them
that hate me, & shewe mercy vnto thou-
sandnes in them that loue me and kepe
my commaundementes.

3 Thou shalt not take the name of the
Lorde thy God in vayne. For the Lorde
wyl not holde hym gyltlesse that taketh
hys name in vayne.

4 Remember that thou kepe holy the Sab-
both daye. Sixe dayes shalt thou labour
and do all that thou haste to do, but the
seuenth daye is the sabbath of the Lorde
thy God. In it thou shalt do no manner of
worke, thou and thy sonne, & thy dought-
er, thy man seruaunt and thy maydes ser-
uaunt, thy cattel, and the straunger that
is wythin thy gates, for in sixe dayes the
Lorde made heauen and earthe, the Sea
and all that in them is, and rested the se-
uenth daye. Wherefore the Lorde blessed
the seuenth daye, and halowed it.

5 Honour thy father & thy mother, that
thy dayes maye be longe in the lande,
whych

Whych the Lord thy God gyueth the.

¶ Thou shalt do no murther.

6

¶ Thou shalt not committe adultery.

7

¶ Thou shalt not steale.

8

¶ Thou shalt not beare false wytnesse a
gaynst thy neyghbour.

9

¶ Thou shalt not couet thy neyghbours
house, & shalt not couet thy neyghbours
wyfe, nor hys seruauant, nor hys mayde,
nor hys Oxe, nor his Ass, nor any thing
that is hys.

10

Question. Howe are these commaundemen-
tes deuyded?

Answer. Into two tables, wherof the first
pertaineth to God, and the other to oure
neyghbour.

Ex. 23. 34

Deute. 9.

Question. What learnest thou in the foure
first commaundementes whych be-
longe alonly vnto God?

Answer. That I shall set my fayth, truste
and confidence vpon no creature, but vpon
God alone. And hym, not wyth yma-
ge seruice or any other counterfayt wor-
shippyng, but alone in spirite and truthe
shall worship and serue, & shall also daye
lye prayse hys holpe uaine, and receyue
my selfe diligently not onely in hearyng
hys holy worde, but also in the vse of his
Sacramentes,

Esa. 44.

Psal. 115.

Mat. 15.

Exo. 25.

1. Reg. 15.

Ioh. 4.

Esa. 44.

Ephe. 5.

Luk. 8. 10

Question. What learnest thou in the sixe co-
maundementes folowynge, whych be-

A 3

longe

longe to our neyghbour?

Answer. That I shalbe obediēt vnto chē,
whome God hath set ouer me, and that
I shal by no maner of meanes be hurt-
full to my neyghbour in hys body, wyfe
famylye, goodes, honour, name, fame, or
estimation, no not so muche as w any
snel lust, but in al godly and honest thin-
ges shalbe to hym an helpe & furtherāce.

Question. Hast thou these cōmaundemen-
tes in all pointes so perfytyllye fulfilled,
that y art able to stande in the iudgemēt?

Answer. Och naye: for seyng that y laue
is spiritual, and I am carnal, I can not
but confesse my selfe in many thynges a-
gaynst that holy laue to haue offended,
not onlye in leauyng vndone that that is
therin cōmaunded, but also in doyng
that, that is therin forbydden.

Question. Seyng that man because of one
synne by the sentence of the laue is con-
demned and excluded out of the kyngdōe
of God, howe shalt thou then be saued,
for asmuche as in many thynges thou
hast synned, and because that no man
can entre into Goddes kyngdom vntlesse
he be cleane from all synne?

Answer. By saluacion dependeth onely
of mere mercy and grace thorow Iesus
Christ, whyche wythout al my deseruing
hath taken and accepted me for one of
hys

Dente. 27.

Gala. 3.

Iaco. 2.

hys members, & also hath made me partaker of all hys gracious merites & good dedes, because wth a repentaunt herte I beleue vndoubtedly to be saued throught hym.

Question. Seyng the grounde of thy fayth is set alone vpon Iesus Christe, wylt thou shortly declare, what thou beleuest on Christe?

Answer. I beleue that Iesus Christ in one person is very God of God: & very man: and also that he is my only mediator, aduocate, intercessour, hygh priest, kynge and prophete, whiche hath taken vpon hym my curse and condemnation, and hath to me agayne restored frely hys holynes and righteousness, as it is moste briefly comprised in the chiefe articles of our Christen fayth.

Question. Whyche are the chief articles of the Christen fayth?

Answer.

I beleue in God the father almyghty, maker of heauen and earth. &c.

Question. What vnderstandest thou by that worde (I beleue) as thou confessest sayeng: I beleue in God the father: I beleue in God the Sonne: I beleue in God the holy Ghost.

Answer. I meane thys, that I set all my fayth, truste and confidence in God the father, who hath made me and all the

Rom. 1. 9.

Ioh. 1. 3.

1. Ioh. 2.

1. Tim. 2.

Heb. 7. 8.

Deute. 18.

Act. 3. 7.

Gala. 3.

Roma. 8.

wo: I be: In God the Sonne, who hath redeemed me and all mankynde: and in God the holy Ghost, who sanctifieth me and all the chosen people of God.

Question. Beleuest thou then, that God the father, the sonne, and the holy Ghost are one true God?

Answer. Yea moste surely, for so all the holy scripture teacheth be, and therof are we admonyshe in our baptyme wherein we are baptysed in the name of y father and of the sonne, and of the holy Ghoste.

Question. Hath Christe ordered no sure outward exercises and certayne markes and tokens wherby hys congregacion maye be knowen and discerned from all other churches and sectes?

Answer. Yes doubtles, and that because of oure weaknesse, that we thowse them maye be exercysed and strengthened in a sure fayth, & also by the due administration of them may so muche the better be styrrd vp to the due obedience of the forsayd comaundementes of God.

¶ Sure markes and tokens of
Christes true Church.

Question. What are y sure exercises, markes & tokens, of the true church of Christ?

Answer. The fyrst is, the sincere preaching of Goddes holy worde.

¶ The scconde is, the ryght vse of the Sacra

ramentes instituted and ordeyned of
Christe.

And the thyrde is, the christen correctiō
of the congregacion. In whych thre thin-
ges all true christianes ordeynarely with
all diligence and obedience ought to ex-
ercyse them selues, wherby also they are
seperated & discouered fro al other sectes.

Question. Wherin standeth the sincere
preachyng of the holy worde of God.

Answer. In the ryght declarynge of the
lawe, and of the holy gospel, wherof hy-
therto I haue made my confession.

¶ Of the Sacramentes.

Question. What are the Sacramentes?

Answer. They are holy exercises, seals &
effectuall tokens of remembraunce, or-
deyned of the Lorde him selfe for the com-
forte of his congregacion. In whych ex-
ercises the free forgeuenesse of synnes
in and by Christ Iesus, before our eyes,
and that moste clearly and euidentlye is
set out and sealed. And besyde that, we
are therby admonished of our duty both
towards God, and to our neyghbour.

Question. Howe many suche Sacramen-
tes are there?

Answer. Two, that is: Baptyme. And the
holy Sapper of the Lorde.

¶ Of Baptyme.

Question. What is Baptyme?

A 5

Answer

10. *Answer.* It is an holy ordinance of Christ
in the recept wherof all the members of
hys congregacion (in whych yonge chil-
dren are conteyned also) are baptysed w
water in the name of the Father, and of
the Sonne, and of the holy Ghost.

Question. What comforte hast thou of thy
Baptyme?

Answer. Great cōforte. For albeit of na-
ture I am vncleane & the child of wrath,
yet neuerthelesse by fayth in the promy-
ses of mercy am I fully perswaded, that
thorow Iesus Christe I am assuredly &
certepulpe accepted and taken into the
grace and fauour of God, as my body in
the recept of baptyme is besprekled and
wasshed wth water.

Question. What more comforte haste thou
of Baptyme?

Answer. Forsoth thys: that I may all my
lyfe longe haue a continuall forgenenes
of my synnes, into the whych thorow the
deuels temptation & myne owne weak-
nes and frailnes I maye chaunce to
fall: whensoever I wth a repentaunce hert
in spirite and fayth thorow Iesus Christ
do praye and aske pardon and forgene-
nesse of the same.

Question. Wherof moreouer arte thou ad-
monished in thy baptyme?

Answer. Truly, that I shal all my lyfe longe
for:

for sake the deuill, the worlde, and all the
fleshy lustes of my fleshe, and wyth al di-
ligence continually walke in a new and
godly lyfe.

¶ Of Christes holy Supper.

Question. What is the holy Supper of the
Lorde?

Answer. It is an holy soule banquet, orde-
ned of Iesus Christe, for an effectuall re-
membraunce of hys death, especially that
he vpon the crosse once for all offered vpon
hys innocent bodye, and there also shed
hys moste precious bloude for the forge-
uenes of synnes.

Math. 26.

1. Cor. 10.

He. 7. 10.

Question. Wherefore intendest thou to re-
ceyue the holy Supper of our Lorde Ie-
sus Christe?

Answer. Because my Lorde and Maister
Iesus Christe hath willed, ordeined and
commaunded it to be receyued in remem-
braunce of hys death, for the synnguler co-
forte, profyt and comoditie of me, and of
all the worthy receyuers of it.

Math. 26.

Mar. 14.

1. Cor. 11.

Question. What profyt and comforte syn-
dest thou in the due and worthe receyue
therof.

Answer. Truly, in the ryght ministraci-
on therof, it is lyuely and effectually set
out to me my miserable synner as it were
before myne eyes, beaten into my reme-
mbraunce, yea witnessed and sealed to my
felicitie.

Heb. 7. 10

feble conscience through the holy Ghost,
that Christ hath once for al vpon the crosse
made an everlastyng full and parfyt ob-
lacion and sacrifice for my synnes, and
that I also beleuyng in hym haue tho-
rough hys death and oblacion once made,
forgyuenes of my synnes wth comfort
and full truste of everlastyng lyfe as ve-
rely, truly and certeinlye as I at hys ta-
ble eate of the breade broken and drinke
of the cuppe of the Lorde, whyche (after
the vse of holy scripture & maner of Sa-
cramentes) he calleth his body & bloude.
Question. What fourme, maner, and pro-
pertie of speakyng vseth the holy scriptu-
re in all Sacramentes?

Answer. Verely, that the outwarde par-
tes or matter of the Sacramentes in the
holy scripture are decked, beltyfyed and
adourned wth the names of the myste-
ries and hyd thynges, whych they signi-
fy: to the intent it myght be knowen wher
vnto they were pperly ordeined, & wher-
fore they shulde be receyued. As circumci-
sion is called the Couenaunt of God: the
Paschlambe is intituled the Pascheouer or
passe by: Baptyme is named by washing
awaye of synne or bath of the new byrth.
Euen so the holy Supper is called the bo-
dy of Christ broken for vs, and his bloud
shedde for vs.

Col. 17.

Exo. 12.

Ti. 3.

Act. 22.

1. Pa. 3.

1. Cor. 10.

1. Cor. 11.

Question

Questi. Is þe very natural body & blond of
Christ necessarily present here vpon erth,
so that in þe supper it may be eatē & drōkē.

Answer. Nay truely: for fyrst it were
terly contrary to the nature & propertie
of al Sacramentes. Againe, the opinion
of corporal presence obscureth the spiri-
tual eating & drynkyng of the body and
blond of Christ, whych al the old fathers
(as S. Paul sayeth) dyd: whych spiritual
eatyng and drynkyng alone in holy scri-
pture is requyred vnto saluatiō. Besyde
that, it defaceth and in a maner blotteth
out the verye true nature & propertie of
Christes body, whyche was made of the
substance of the virgine Mary hys mo-
ther, and not of breade. Further it ma-
keth the pfectly office of Christe of none
effecte, or at the least vnsufficient. For in
that office he once for all offred hys body
and shed hys blond for our redemption,
and both not yet dayly seperate & diuide
his blond from his glorified body again.
Moreover, this corporal presence is con-
trary to the article of hys ascencion, and
our continuall lokyng for hys returne
at the laste daye. Finally, this fond yma-
gination of Christes bodely presence ser-
teth out & describeth to vs suche a Christ
as in the wytynges of the prophetes &
apostles is utterly vnknewen.

1. Syxe
reasons a-
gainst the
2 corporal
presens of
Christ in
the supper
1, Cor. 10.

3

4

5

6

Question

Question. Wherof els art thou admonished
in the vse of Christes holy Supper?

Answer. Truly, that I wth all my^e herte
shal thanke my Lorde Iesus Christ for
thys great benefite of my redemption.
And thys thankfulness by hys graci-
ous fauoure, wth patience, loue, mortifi-
cation of carnall desyres, sobernesse of
lyfe and conuerfacion, and finally wth
a continual and free cōfession of hys ho-
ly name, shal I signifye and declare vnto
my lyues ende.

¶ Of Christen correction.

Question. Where is the correction of the
Church commanded of Christ?

Answer. Merely in the .18. cha. of S. Mat.
Mat. 18. gospel vnder these wordes: yf thy brother
trespase against the. Go & tel hi hys fault
betwene hym & thee alone. yf he heare
the, thou hast wonne thy brother. But yf
he heare the not, then take yet with thee
one or two, that in the mouth of two or
three wytnesses every matter may be sta-
blyshed. yf he heare not them: tel it vnto
the congregacion. yf he heare not the cō-
gregacion, let hym be vnto the as an hea-
then man, & as a publican. Merely I say
vnto you: what so euer ye bynd on earth
shalbe bounde in heauen: and what so e-
uer ye lose on earth, shalbe lost in hea-
uen.

men. Thys ordinaunce of Christ S. Paul
also confirmeth & putteth in vſe as appea-
reth in the .i. epistle vnto the Corinthes.

Question. What is the correccion of the
Churche of Christ.

Answer. It is an ordinaunce of Christ,
through which euery christian is bound
orderly after the worde of God, louingly
to admonishe hys brother of hys faute: &
also agayne willingly & gladly to receiue
and take admonicion, warnyng & chari-
table rebukes for the same. Or els yf he
refuse and vtterly despyse all suche godly
admonicions and warnynges (so that ac-
cordinge vnto Christes rule they be or-
derly done) then by the authoritie of god-
des worde he ought to be excommunicated
& put out of the congregacion & deliuered
to sathan: and as an heythen & publican
to be esteemed, reputed & taken, vnto such
a tyme he retorne, amende & reconcile him
selſe agayne vnto the congregacion.

Question. Seyng that subtile sathā seeketh
all wayes & meanes to pluck awayne man
from hys fayth and obedience to Iesus
Christ, how shalt thou thē be able to stāde
in thy profession?

Answer. By the only grace of God & such
meanes as he hath ordeined, which are:
watchyng, resistyng and prayeng. &c.

Question. To whom prayest thou: & howe?

Answer

Matth. 18.

Eph. 17.

Rom. 15.

Collo. 3.

Heb. 3. 12.

Iaco. 5.

1. Cor. 5.

1. Thes. 5.

1. Petri. 5.

Mar. 13.

Eph. 6.

Iaco. 4.

Answer. To God onely thowolue Iesus
Christ, in spirite and trueth.

Question. For what thyngs prayest thou?

Answer. I praye for those thynges
that are to the preferment and aduan-
cement of goddes glary & our soules
health. And then for suche thynges as
are profitable and necessary for the su-
bernyng of thys lyfe, but so as they agre
and stande wyth the wyl and pleasure of
God: And finally, that it may please god
to deliuer and defende us from all thynges
that are to the hynderaunce of his gla-
rye & to the decay of the health of our sou-
les. Al wythch thynges are comprised in the
prayer which Christ taught his disciples:
which is: Our father which art in he. &c.

Question. Wylt thou accordyng to this co-
fession of thy fayth lyue: And wyth al dili-
gence obserue the discipline of the church,
and bond of charitie: & also (al enuie, ma-
lice & hatred of herte set aparte) wilt thou
reconcile thy selfe & be at one with al men
wyth whome thou arte at varioune?

Answer. yea by the grace of God, so farre
as is possible to thys myne infirmite &
weaknes, & wythch I shal earnestly pray
vnto God to strengthen me dayly more
and more. Amen. 19 NO 66

Translated out of Dutch into
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